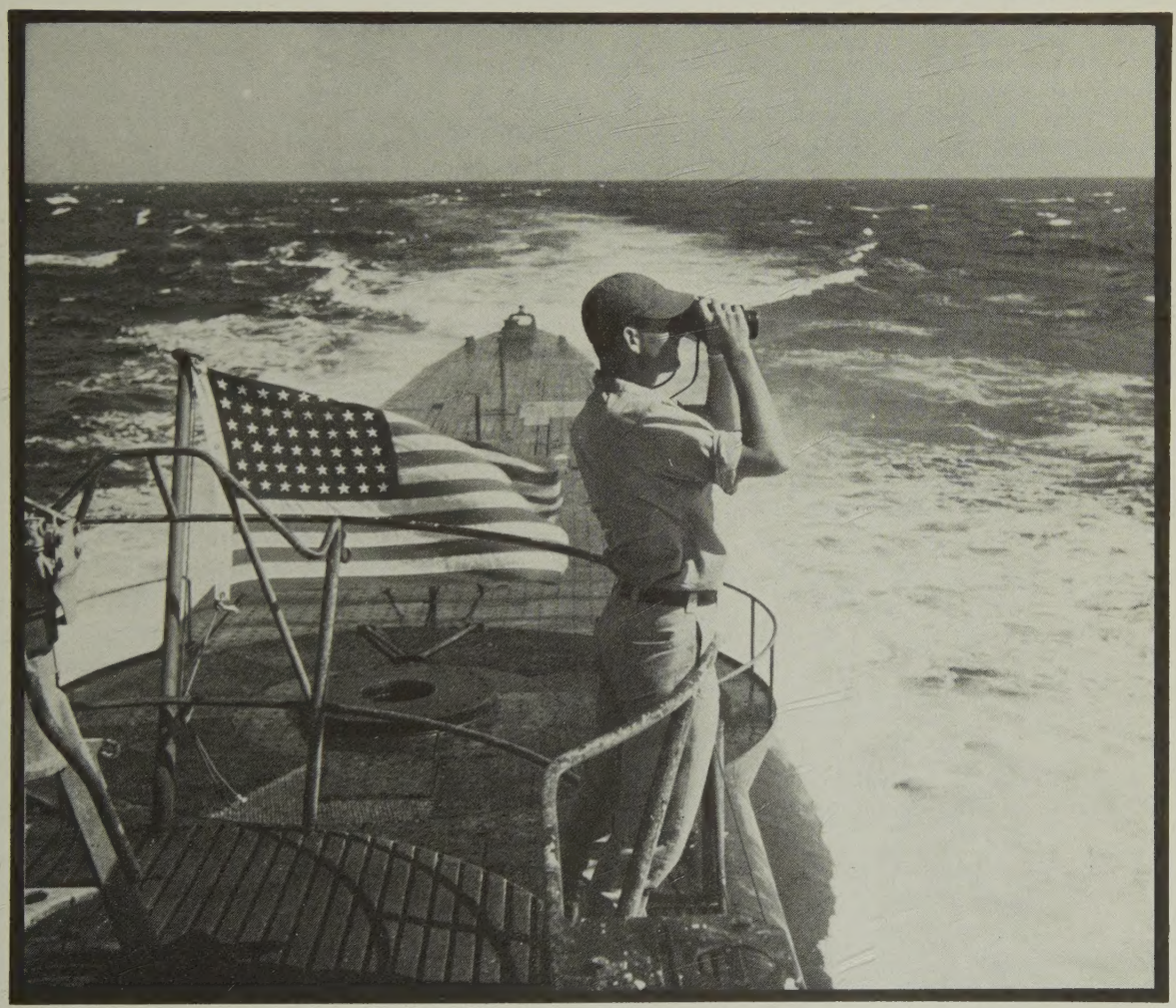
NAVY CHAPLAINS BULLETIN

SUMMER 1956



NAVPERS 15020

SUMMER 1956

NAVY CHAPLAINS BULLETIN

Published quarterly by the Chaplains Division, Bureau of Naval Personnel, as a source of information and inspiration to all Navy Chaplains.

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Director of Chaplains Division, Pers J1

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NAVY DEPARTMENT
BUREAU OF NAVAL PERSONNEL
WASHINGTON 25, D. C.

CHIEF OF CHAPLAINS

SPIRITUAL LEADERSHIP

The propagation of the faith has always required a combination of talents and energies. It requires the bold tongue of a St. Paul and the quiet piety of a St. Francis. It demands a depth of emotional commitment and at the same time a dedication to the academic rigors of intellectual competence.

The spiritual vitality of our Corps hinges upon the constant development of all of these qualities. To effectively bring God to men and men to God, we must be possessed of the winsome word, personal piety, and a thorough understanding of the theological, psychological, and educational tools with which we labor in our Lord's vineyard.

Let no opportunity pass for the enrichment of this three-fold concept of our ministry and mission. Regardless of the incessant demands upon our time, we must be ever faithful in our private devotional lives. There should be constant improvement in our abilities to use the spoken word to the glory of God, both from the pulpit and in individual relationships. Our hunger for academic understanding must never wane. We must seize upon every opportunity for study and formal training.

"Let us grow in grace and in the knowledge and love of our Lord and Saviour."

E. B. HARP JR.
Chief of Chaplains

Cover Picture: For vigilance in peace or war, there must be a two-way traffic of confidence, responsibility, comprehension, and skill between men.

The Chaplain and Creative Supervision

"Supervision Is Not Just Control And Restraint, But Also The Finding Of Ways To Help People Use Their Talents"

By Frederick C. Dyer

In RADM Sheehy's new book, The Priestly Heart (Farrar, Straus and Cudahy, New York, 1956, p. 8) there is the following passage:

"You make me examine my conscience," the Bishop said. "Most priests afraid of pontifical ceremonies think the Bishop is an old ogre, who at the slightest slip, is eager to devour them. I am sorry if I give my priests this impression. I'm generally so busy playing my role at the altar that I pay little attention to those assisting me."

In The Chrysanthemum and the Sword, Ruth Benedict describes the totalitarian power held by the mother-in-law in Japan. The mother is supreme over the son's wife. She can even order the daughter-in-law out of the house and send her back in disgrace to her own family. Miss Benedict comments how strange it is that generations of sweet, demure, complaisant and docile daughters-in-law grow old to become demanding, bossy, viragoes of mothers-in-law.

What lessons for Navy supervision can we draw from these two descriptions of wholly dissimilar situations?

Let's start with the lesson from Japanese customs. It's obvious that the Japanese mother-in-law is an example of "all power corrupts and absolute power corrupts absolutely." She is also an example that people adopt the manners of supervision displayed by those over them.

We, however, can examine our consciences and with thought and care break such a cycle of oppressive supervision. We can consciously refuse to adopt the harsh manners of a superior; we can control the examples we set to others.

Guides for manners

What are some guides for setting proper manners of supervision? Let us return to the excerpt from Msgr. Sheehy's book. The Bishop's remarks adumbrate many facts of supervision. "Most priests afraid of pontifical ceremonies think the Bishop is an old ogre who, at the slightest slip, is eager to devour them. I am sorry if I give my priests this impression. I'm generally so busy playing my role at the altar that I pay little attention to those assisting me."

The Bishop is right in his concentration on the primary purposes of his presence at the altar. But is he right to use this as a disclaimer? Why should the priests fear his ogreishness at the rubrics, if he has not on other occasions demonstrated awesome characteristics? It may be true that he concentrates without expectation of slips; but aren't the others right in their apprehension that a slip on their parts would jar him from his role -- and then bring down episcopal fire upon them?

How does he guess what priests think of him if he did not, when a priest, have similar feelings towards his Bishop? Perhaps too, he has over the years taken some pains to keep the priests in awe of him -- for disciplinary reasons.

Buttons or Beaus

In the March 28, 1956 issue of Punch is a cartoon showing a British officer and his bride leaving the church. They are coming down the steps flanked by two rows of magnificently uniformed and medaled fellow officers. The officers are wearing the great fur headdresses and are holding their swords over the heads of the newly-weds. The bridegroom, bemedaled and mustached, has paused and is glaring at the coat of one of the escorts on which a button is missing. The caption has him saying to his surprised bride, "Cynthia, take this man's name!"

We laugh at this and we wryly think of what the poor girl is getting into with such a martinet of a husband. His fault is that he forgets the primary importance of his wedding ceremony and the feelings of his bride while he jumps on a button out of place.

Mouth echoes Heart

"Out of the abundance of the heart, the mouth speaks," and "Pectus est quod disertos facit, et vis mentis," dixit St. Matthew (12:34) and Quintilian respectively, and we presume that people exhibit the sort of supervision that is in their hearts to exercise. However, just as a man can control what is in his heart so he can study new ways of speaking and of supervising. I have known a kindly soul who spoke to groups with a scowl on his face. The strain of speaking in public and of thinking what he had to say, contorted his face to the point where he convinced his hearers that he was angry with them. A good friend tipped him off, and he practiced smiling until it became natural for him to think and talk with a pleasant expression -- first he acquired a grimace, then a ghastly grin, then a smirk, and finally a winning if slightly stiff smile. His heart had not changed within him -- his expression of it had.

Supervision like leadership, teaching, and public speaking owes a great deal to manners and mannerisms. The tragedy it that the good man can have bad manners, and the bad man good manners. Another tragedy is that the manners are wrongly applied in many cases.

Choir and Corps

A certain reserved dignity, with a hint or irascibility glinting through, is valuable for holding choir boys, seminarians, and youthful crews in check. You avoid a lot of petty penalizing and you make it easier for the lower

The writer is employed as a military training specialist in the Bureau of Naval Personnel. A lieutenant-commander in the Naval Reserve, Mr. Dyer is a graduate of the Naval Department Senior Executive Development Program and co-author with RADM Harley Cope of The Petty Officer's Guide. He is also one of the authors of Putting Yourself Over In Business With People, which is to be published this summer by Prentice-Hall and which has already been chosen as a main selection of the Business Leaders Book Club.

For successful growth in any department the "supervisors are there to help, with materials, with technical knowledge, and most importantly with moral support."

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level supervisors if they can say, "I'll take you to the principal," "Watch it, fellows, or the captain will have a word to say to you," "If you don't behave better I'll have to tell your father when he comes home," "No skylarking in the choir loft because the Bishop himself will be in the church tomorrow."

But should you carry a repressive manner over to the supervision of professional personnel? I submit that you should not but that you and many others do it, and do it too often. I also submit that you do it unconsciously and for several reasons buried in your heart or pectus -- according to the previously cited New Testament and latin quotations.

Management Audit

This can't happen to chaplains? Chaplains should not be subjected to scrutiny of their managerial qualities? Perhaps not in their religious ministry, but they will find it hard to object to a review of their supervisory abilities. The American Institute of Management has made a "management audit" of the Holy Roman Catholic Church (to be published by Harper's) and in its preliminary report A.I.M. states that there is evidence that the writers of the New Testament charged their successors with a responsibility for good management. The institute concludes that on the one hand the Vatican can learn from modern business practices, and on the other hand, business and industry can learn from church practices that have proved themselves in 2000 years of service.

Can we not legitimately suggest that the Navy and Navy chaplains should make similar explorations? Surely the lay officers can learn some human management principles from the chaplains -- and the chaplains can learn some techniques from officers trained from midshipmen days in the problems of bossing other men. I'd like to see several studies or articles on the application of line officer supervisory methods to chaplain supervisory problems and vice versa. I make the suggestion in the hope that others will pick it up and develop its possibilities.

It Happened that Way

A chaplain friend of mine was with the troops on the front in Korea. One day he received a phone call from the Force Chaplain. "I want to see you tomorrow at headquarters at 1500." said the senior chaplain.

"But, sir," my friend replied, "Couldn't I make it another time?"

"No," said the senior, "tomorrow at 1500."

My friend explained, "I was hoping to visit area B tomorrow morning - my last chance before they move out - and I couldn't do that and make it back to headquarters by 1500."

"Be here tomorrow at 1500," said the senior and hung up.

No matter how my friend tries in Christian charity to forget the episode it remains in his memory as an exemplification of poor leadership practice.

"What happened at the meeting the next day?" I asked him.

"Nothing special" he replied. "The Force Chaplain was going back to the States and wanted to see us before he left. He wanted a little report from each of us."

Now we see why the senior insisted on the 1500 meeting. It was a time he had picked to bring all the chaplains in the area together. But why hadn't he told our friend so, instead of "pulling arbitrary authority?"

All he had to do was say, "Tomorrow afternoon is the only chance I have to meet with Chaplains Jones, Smith, and Johnson; hence we have to pick that time even if it means an inconvenience for you." As a matter of fact, the senior probably should have excused our friend since the subject of the meeting was not so important as the trip to the troops.

The senior chaplain in his blind concentration on his own plans and in his habit of authority, made the following managerial mistakes: (1) Failure to explain an action to a subordinate; (2) Application of arbitrary power without an explanation; (3) Failure to weigh new evidence and see that it was important enough to justify a change in plans; (4) Failure to make sure that the subject of his meeting was more important than the subject of his subordinates labors; and (5) Just plain bad manners in abruptly giving orders and hanging up.

Or at Sea

Another instance comes to mind. A new chaplain hit his first ship full of zeal and do-goodism. He made several mistakes and somehow stepped on several right feet with his left foot. When the Force Chaplain visited the ship and found out about a few of the mistakes, he proceeded to bawl out -- yes bawl out -- the young chaplain, in detail and at length. What were the results? Again I am sure that the young chaplain forgave his senior's rancor and properly humbled himself. But from a management standpoint the results were unfortunate. The young chaplain's effectiveness was greatly diminished. After such a bawling out he wasn't sure of himself and he fumbled clumsily for a long time thereafter. His rehabilitation occurred when he was transferred to another ship and another type of Force chaplain gave him the reassurance and guidance that he needed.

What were the obvious mistakes of the supervisor-chaplain in this instance? First, it seems evident that his overemphatic criticisms were uncalled for. The young man had not acted from malice and therefore did not deserve "punishment." Nor, without further proof, could it be assumed that the young chaplain would persist in error unless threatened and scolded. It was the senior's place to point out the why of the mistakes and to suggest ways of avoiding the mistakes and of mitigating their consequences. He should have suggested ways and means of doing a better job, he should have asked what he could do to help in the future. Instead he wasted time by harping on the past, and he paralyzed rather than stimulated the young man.

Some Reasons

Now let us suggest some of the reasons for the irascibility of certain mothers-in-law, bosses-in-general and chaplain-supervisors in particular:

First, there is the simple fact of age. As we grow older we tend to become grumpier. I leave it to the psychologists to workout the mechanisms of this process. I simply report it here as an empirical fact. Dogs, cats, lions, bulls, goats, and human beings are prone to irratability as they grow older. However, it is also a fac

"New occasions teach new duties"

that those who begin early to sweeten their disposition also tend to avoid the exacerbations of age.

Second, many of us suffer with impatience over repetition. Young people are repeating our experiences, our mistakes, our successes, our thoughts, and our words. This makes us impatient -- as though we had to sit through a movie for the second time. If it's an A picture, maybe we can enjoy it even more and see more in it than we did the first time. On the other hand, if it is a B picture, we will find difficulty enjoying it but we can learn a lot by observing it clinically. We can find lessons and perhaps satisfaction in our increase of knowledge over the mistakes and inadequacies it exemplifies. The important thing to remember is that the senior is the teacher, not the accuser and the judge. The warning signs here are the impatient expressions: "young officers," "brand-new chaplains," or (as I once heard a line commander say) "snotty little plebes!" If the juniors made no mistakes and had no deficiences, there would be no need for seniors. Seniors might well remember that fact before exhibiting impatience with their underlings.

Teaching

Third, when you delegate authority and responsibility you also delegate the right to make mistakes. (God did it; why can't we?) Bernard Baruch said, "Delegation is not abdication." And Mr. William W. Parsons, Assistant Secretary of the Treasury Department, at a meeting of the Washington Chapter of the Society for the Advancement of Management said, "Delegation requires education." Mr. Parsons went on to explain that many officials after delegating responsibility and quietly accepting excellent performance year after year go almost berserk when the field man finally makes a mistake. The home office man scolds the field man so fiercely that thereafter the junior does "everything by the book" and fears to exhibit more than the most cautious forms of initiative.

Our moral here is that a supervisor goes forth to teach not to "catch" or to "show" these "young fellows." I remember a very frustrating conference I once attended. After awhile I realized what was happening. The admiral in charge was competing with the captains, not teaching or leading them. Moreover, he was quick to say, "Now that's your ball, you run with it." Then, having given no guidance, no general policies, no rules to follow, he was constantly wroth with the men who kept coming up with something different than what he had in mind; concealed in his mind, we might say. Our rule might be: before you reprimand, teach.

Three General Suggestions

Assuming that we know how to avoid the errors of supervision, are there any positive rules we can follow? Yes there are. But space does not permit me to mention more than three general suggestions -- which indeed, could lead to a full exploration of present day findings of how to bring the best out of the people you lead and teach.

First, I suggest that any officer with supervisory responsibilities -- whatever his corps or rank -- should read and re-read some of the Selective Readings of the Executive Area, Personnel Administration and Leadership, of Enclosure (1) to BuPers Instruction 1416. 1A Ch-1. This is the instruction on the requirements for promotion of regular officers. If you want the title of one of the books to start with, I suggest Middle Management by M. C. Niles (Harper & Brothers, New York, 1949) -- in particular Chapter VII, "Developing Supervisors."

Second, I recommend consideration of the findings of Dr. Rensis Likert, who is Director of the Institute for Social Research, University of Michigan. He has made studies of tens and tens of thousands of employees, and has found that the supervisor who says, "Let's get the work out, then we'll have time for human interest and personal development," gets less production than the supervisor who "first gets to know his people and to make them feel important as individuals." The idea, according to Dr. Likert, is that you keep your people in a permissive atmosphere rather than in a pressure one. You think of them as individuals first, workers second. Dr. Likert's presentation of his findings are in Chapter 8, "Motivational Dimensions of Administration" in America's Manpower Crisis, edited by Robert A. Walker, Public Administration Service, Chicago, 1952.

To Practice This

How do we express Dr. Likert's findings in practice? We might begin by not asking or demanding "reports" from subordinates when we visit them. Instead we ask them what they need to do their jobs. We congratulate them upon what they are doing right before we list their errors. We list the errors only for analysis and improvement -- not for recriminations and threats. Our approach is that of the servus servorum, the servant of the servants. We, the supervisors, are there to help - with materials, with technical knowledge, and, most importantly, with moral support.

My third and last suggestion is that when you teach, you do so, not by lectures but by examples and anecdotes. When you find young Lieutenant Jones making a mistake, tell him about the time you or another officer made a similar mistake. Or ask him to develop the consequences of the actions he is about to undertake. Let him see for

(continued on next page)

Management deals in personalities and accordingly cannot expect the best response like a machine to a lever.

himself, and if possible by himself, where his mistakes are. This type of supervision is indirect, but it is effective for three reasons:

(1) It makes you use more imaginative and vivid methods of getting your supervision across. The man immersed in his mistakes rarely can translate lectures and general precepts into meaningful applications to himself. He can, however, see himself in the stories and examples you give him. He's more likely to listen to them too!

(2) It will help him "save face" and will leave him feeling he has learned something for himself rather than feeling he has been weighed in the balance and found wanting.

(3) It will force you to seperate your personal feelings and attitudes from the facts of the matter. For, if you cannot show the other man by means of a real life anecdote or example, or by letting him spell out what will happen "when a man does such and such," then you better recheck your notions why you think the other man is making a mistake. Upon what have you based your judgment, if you cannot show concrete examples of what you are talking about?

Finally, may I modestly hold this essay up as an example of what I have been talking about? What senior or middle management chaplain supervisor would listen to a lecture on chaplain supervision by that fellow Dyer? I don't expect anyone to do that. If you look back over this article you will see that I made my points by asking questions, by telling little stories and by quoting the experiences and findings of others. I cannot command and I will not lecture; but if I were a senior chaplain and could so order, I would say: Go thou and do likewise.

VADM James L. Holloway, Jr.

The Chaplain as a Leader

A Message from the
Chief of Naval Personnel

Authority and staff supervisory responsibilities in the Navy are derived from assignment to duty and tenure therein. You all recall the phrase in the Navy Regulations that an officer may not place himself on duty by virtue of his commission or warrant alone. By the same token, and with the strongest implication, duties and responsibilities in sharp focus are encompassed within an assignment to, and tenure of, prescribed office. And particularly in connection with tenure, I am sure we all recognize that its occupancy requires increased skills in organizing work and handling people; this is the antithesis of calcification.

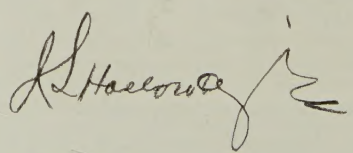
In the matter of numbers, the Chaplain Corps may be minuscule when viewed in relation to our over-all officer strength. Nevertheless, I am at once aware and convinced that Chaplains as religious leaders are pervasive in the minds and hearts of our men and women.

Example is fully as powerful as precept; neither can be neglected. The example set by the Chaplain Corps in their capacity for organizing work and their staff supervisory responsibilities as well as their preaching and leadership in the world of the spirit - all are important factors in the total impact of the Chaplain Corps' ministry to the people of the Navy family.

I am sure we all appreciate that individual chaplains do not, and need not, compromise their religious convictions no matter how integrated, no matter how confraternal they become as they work - and lead - and manage and direct on the Navy team.

Likewise, I am confident that with the maturity, objectiveness and sense of genuine values consistent with their official and religious responsibilities, they are willing to accept and use proven management and supervisory methods, methods that have been found effective by other chaplains, some more experienced, some younger, and by other officers and leaders in our Navy.

The Chaplain who properly and fearlessly assumes the authority that goes with his assignment to duty should seek to use that authority in ways that will not only evoke the best and most enthusiastic abilities of the chaplains under him, but will also strengthen, in a corporate sense, the devoted leadership of the whole Chaplain Corps as ministers of God.



We Believe

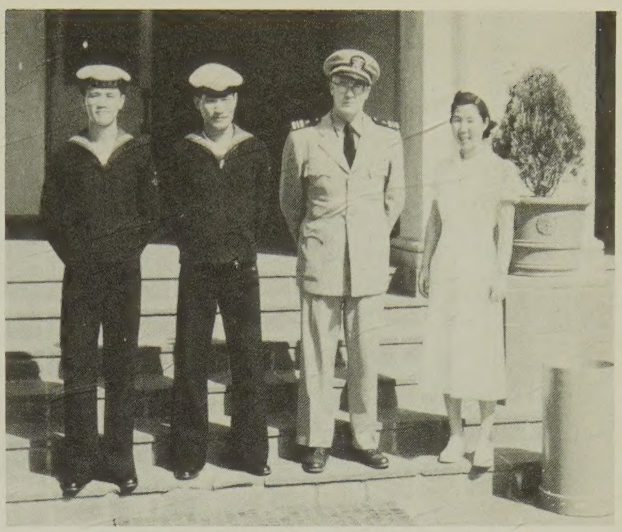
H. A. Porter

Chaplain H. Allison Porter currently on duty at the Naval Hospital in Corona, Calif. had the following experience as told in his own words:

I had an interesting experience the evening of Palm Sunday 25 March 1956. Approximately two months prior to Palm Sunday two men were admitted to the isolation ward of the U.S. Naval Hospital, Corona, California. These men were Chu Huan Wu, SO2, and Jen Hung Yuan, SN, of the Chinese Nationalist Navy. I gave these men literature and one day after they had been discharged from the isolation ward, I saw one of them reading a New Testament. I asked him what he thought about what he read. He said he believed the New Testament. I asked why they had registered as Buddhists, or when had they began to believe in Christ. His answer was, to me, worthy of being placed alongside of that of the Ethiopian eunich's words in the book of Acts. "Chaplain, we believe in Christ but have not been baptized, how could we register as Christians?"

This introduces a third member of the Chinese Nationalist Navy to our story, Miss F. Chin, LCDR in the Nurse Corps, who is at the hospital for training duty. Miss Chin is a Christian, the product of Presbyterian Missions in Northern China, before the Communist regimen entered the picture. Knowing the background of Miss Chin, I answered Chu, for he is the one of the boys who could speak English the better, "I will speak to Miss Chin about you boys and if she thinks you are ready to be baptized I will Baptize you." I saw her and talked to her. I gave them additional literature to read. Miss Chin came to me on the 24th and said "I think the boys are ready to be baptized and that you should do it as soon as you can as they are to return to duty next week.

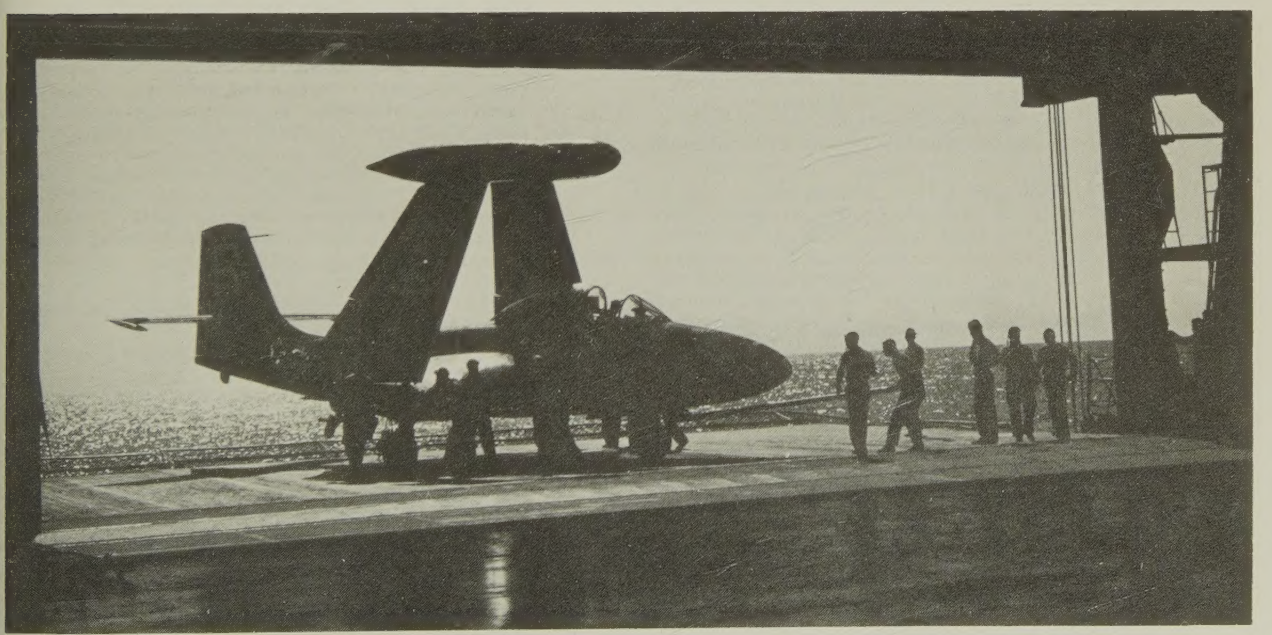
I called the Rev. Earl Robertson of the First Baptist Church of Corona, California who most graciously assured me that I could use their baptistry the next day. As part of their evening service Palm Sunday, 25 March 1956, I baptized the two men.



The accompaning photo shows: Left to right - Chu Huan Wu, SO2, Jen Hung Yuan, SN, Chinese Nationalist Navy, H. Allison Porter LCDR, CHC, USN, and Miss F. Chin also Chinese Nationalist Navy.

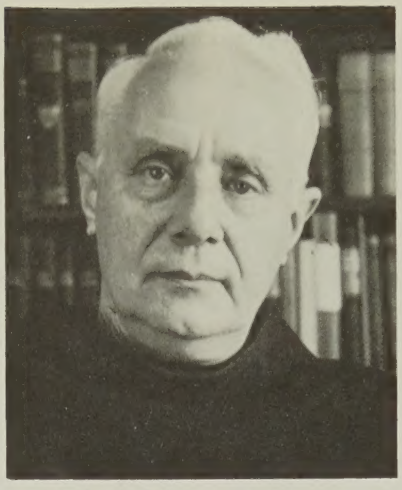
Chaplain Harp Honored

On June the fourth Catawba College conferred the honorary degree of Doctor of Divinity on Rear Admiral Edward B. Harp, Jr., Chief of Chaplains.



The idea is "that you keep your people in a permissive atmosphere rather than a pressure one. You think of them as individuals first, workers second."

R. G. Foster



J. VanderVeldt

Seminars For

Fra

The training program of the Corps w
strengthened in the new fiscal year b
implementation of a seminar progra
active duty Chaplains.

Pilot seminars have been schedule
Norfolk and San Diego in the late sum
Present planning calls for the gradua
pansion of this program to the point w
every Chaplain could anticipate the o
tunity of attending such a seminar
two or three years. This program
be restricted to those areas which
to our identity as ministers, priest
rabbis rather than to our identity as C
lains. This is to say that the cont
these seminars will be limited to p
professional subjects. In addition to
iletics and counseling, it is expecte
areas such as moral theology, co
porary theological trends, biblical
ature, etc. would provide fruitful
of study for this seminar-type prog

The Division is consistently seeki
invest the leadership of our profes
seminars in dynamic Seminary and
ersity professors. The personal ske
included below give a clear indicat

PROTESTANT COUNSELING SEMINAR

11th Naval District Headquarters

13-17 and 20-24 August

Protestant Chaplains in the San Diego vicinity will be afforded the opportunity of a Counseling Seminar conducted by one of the nations foremost authorities in this field.

Dr. Robert G. Foster is Director of the Marriage Counseling Service and Training Program in the Menninger Foundation's Department of Social Applications. In addition to directing those activities, Dr. Foster assists Dr. William C. Menninger in the Foundation's Development Program by serving as a consultant to philanthropic foundations interested in supporting research, education, or other Menninger Foundation efforts.

A native of Little Rock, Arkansas, Dr. Foster received his bachelor of science degree from New Mexico State College. In 1929, he received his Ph.D. from Cornell University and did post-doctoral research work in the Institute of Human Relations at Yale. Dr. Foster was head of the Family Life Department and Director of Marriage and Parental Counseling Service at the Merrill-Palmer School in Detroit from 1932 through 1947. During that period he also served as a special or visiting professor at Cornell, Columbia, Wayne and Chicago Universities. Dr. Foster left Detroit to become professor of home economics and sociology at the University of Kansas, and joined the staff of The Menninger Foundation in 1950.

Dr. Foster has always been active in professional organizations and currently is an American Psychological Association diplomate in counseling and guidance, a member of the executive committee of the American Association of Marriage Counselors, and a research member of the Topeka Psychoanalytic Society. He previously was president of the National Council on Family Relations and chairman of the family life division of the American Sociological Society.

DR. FOSTER'S SEMINAR OUTLINE

1. Counseling Goals
2. The Chaplain - Marriage Counselor
3. Understanding Marriage
4. Family Relationships
5. Psychological Factors in Human Behavior
6. Psychology of Personality Development
7. Principles of Marriage Counseling
8. The Practice of Marriage Counseling
9. Case Studies in Counseling
10. The Counselor Himself

CATHOLIC COUNSELING SEMINAR

11th Naval District Headquarters

13-17 and 20-24 August

Reverend James VanderVeldt, Ph.D., will lead the
seling Seminar at San Diego.
Dr. VanderVeldt was educated in Holland, Belgiu
Italy, receiving his Ph.D. from the University of L
in 1926.
He was ordained in 1919 and was appointed profes
Psychology, International College S. Antonio, R
Italy, in 1928. Five years later he became Dean
school of Philosophy, University "De Propaganda
also in Rome. Dr. VanderVeldt served in this ca
until 1940 when he came to this country as Profes
Archdiocesan Seminary Dunwoodie in New York.
he came to Catholic University as Professor in t
partment of Psychology and Psychiatry. Father V
Veldt is the author of several books and many a
Father VanderVeldt will participate in the midsh
cruise this summer as a guest of the Secretary
Navy. He will thus bring with him to the seminar
hand impressions of Navy life.

SUGGESTED PRELIMINARY READING

Principles of Personality Counseling - Frederick C
Psychiatry and Catholicism - James H. VanderVe

DR. VANDERVELDT'S SEMINAR OUTLINE

1. The Nature of Personality Counseling
2. Personality Problems and Psychodynam
3. Vanities of Counseling Techniques
4. The Choice of Counseling Methods
5. Conduct of the Counseling Interview
6. Counseling and Psychotherapy
7. Conscience and a Double Register of M
8. Special Problems of Counselees
9. Methods for Improving Voluntary Contr
10. Ethical Considerations in Counseling

Duty Chaplains

J14

gh caliber leadership which is being available in the development of this ıar program.

eminars will convene on Monday and nate on Friday. The daily schedule nclude two sessions, 0900 to 1115 00 to 1615. Each session will begin lecture followed by a free discuss- f the lecture subject. Following a , the latter half of the session will voted to a work-shop project. Each ıar will be repeated a second week, by enabling half the Chaplains in o attend one week and half the other. ate seminars will be provided for stant and Catholic Chaplains.

anticipated that all Chaplains within ıuting distance of the seminar site ttend. The District Chaplains, COM COM 11 will co-ordinate the respec- eminars.

ivision is inaugurating this program belief that continual study is essen- o the spiritual vitality of the Corps ghthe years. The response to these seminars will largely determine the e of this program.

CATHOLIC HOMILETIC SEMINAR

Fifth Naval District Headquarters

13-17 and 20-24 August

Homiletic Seminar for Catholic Chaplains will be cted at Norfolk on the dates indicated above.

eminar leader will be Reverend Alfred J. Duffy, St. Michael's Passionist Monastery, Union City, ersey.

r Duffy was ordained in 1920 and engaged in post- ate studies for the next two years. He has period- served as Missionary and Retreat Master, East- nited States and Canada. When not serving in this ity, Father Duffy has been at various times Pro- r of English, Professor of Dogmatic Theology, and ssor of Homiletics at St. Michaels. Since 1950 he en Priests' -- Sisters' Retreat Master as requested Eastern United States and Canada.

SUGGESTED PRELIMINARY READING

c Speaking As Listners Like It -- Richard C. Borden
To Make Us Want Your Sermon -- Obrien Atkinson

FATHER DUFFY'S SEMINAR OUTLINE

SERMON PLANNING

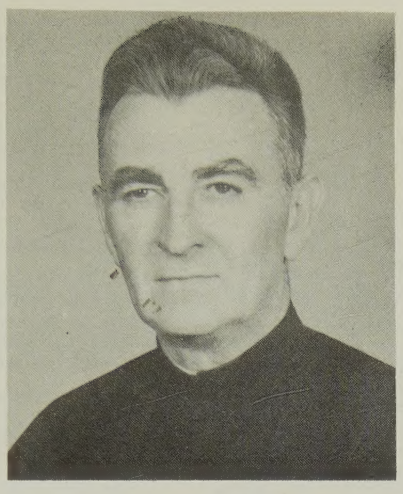
1. The Audience Factors
A 2. The Scheme
3. The Wealth of Material

SERMON WRITING

4. Aids to Development
B 5. Qualities of Style
6. Processes of Composition

SERMON DELIVERY

7. Essentials of Effective Speech
C 8. The Audience Reaction
9. Training the Voice



A. J. Duffy

D. A. MacLennan

PROTESTANT HOMILETIC SEMINAR

Fifth Naval District Headquarters

10-14 and 17-21 September

A Homiletic Seminar for Protestant Chaplains has been scheduled next September at Norfolk. This seminar will be conducted by Dr. David A. MacLennan.

Dr. MacLennan is now seminar Minister of the Brick Presbyterian Church, Rochester, New York. Prior to his coming to Rochester last year, he had been, since 1941, a Professor of Preaching and Pastoral Care at the Yale Divinity School.

While on sabbatical leave from Yale, Dr. MacLennan served as visiting Professor in Pastoral and Practical Theology of Westminister College, Cambridge, England. During this period he also delivered the noted Warrack Lectures at the Universities of Aberdeen and Glasgow Scotland. Dr. MacLennan was the first American churchman to have delivered these lectures since 1926, when the late Dr. Henry Sloan Coffin was the lecturer.

A native of Boston, Dr. MacLennan received his education in both the United States and Canada. His first pastorate was at the Hyde Park Presbyterian Church in Hyde Park, Massachussets. He also held a commission as a Reserve Chaplain

In great demand as a guest preacher and lecturer, Dr. MacLennan is also the author of "No Coward Soul," "A Preachers Primer," "Joyous Adventure," "Pastoral Preaching," and is Homiletics editor of the magazine, "Church Management." "Pastoral Preaching," his latest book, was chosen as the Religious Book Club selection for January, 1955.

SUGGESTED PRELIMINARY READING

Communicating The Gospel - Alfred E. Luccock
Pastoral Preaching - David A. MacLennan

DR. MacLENNAN'S SEMINAR OUTLINE

1. The Significance of Preaching
2. The Objectives of Preaching
3. The Use of the Bible in Preaching
4. Other Resources for Sermon Themes
5. Sermon Preparation
6. Illustrations and Quotations
7. Preaching to Life Situations - Anticipating Moral Temptations
8. Preaching to Life Situations - Anxiety and Lonliness
9. Preaching the Faith (Doctrinal Preaching)
10. The Preacher Himself

Mastering Your Memory

Reprint from April 1956 edition of C.A. HERALD, Springfield, Mo. by permission of author and editor, Vernon Mc Lellan

So you have a problem remembering. Well, you're normal. Remembering names, faces, dates, and errands doesn't come easy to most people. But that doesn't make having an efficient memory impossible. God has given you the necessary equipment - maybe you're not using it effectively. For memory is like reading and writing - we can all do it, but with development we will be able to do it better and faster.

Have you ever marveled at a salesman who could rattle off the prices of every piece of merchandise in the store without batting an eye? If I had a memory like that I'd really go places, you say. How does he do it? He uses a system, certainly, but that isn't all. Systems of memorizing can better your ability to recall by 200 to 400 per cent. But they won't do the work by some hocus-pocus. You'll fail to recall anything unless, first of all, you've tucked it away properly in your memory storage vault. The "absent-minded professor" doesn't forget his umbrella as he leaves. He forgets it as he arrives! Engrossed in his lecture material, he automatically stands the umbrella in the corner - and neglects to note this fact.

The big secret of being the owner of a good memory is "remembering to remember" - concentrating first of all on the facts with the idea in mind that you'll want to recall them later. You'll have a good memory - when this becomes a habit.

According to Doctor Bruns Furst, memory specialist in New York, the art of memorizing and recall boils down to six rules. Let's apply them to the memory problem bothering most people: names and faces. Suppose for a moment that you have just been introduced to Fred Rains, department store executive, and you've set a luncheon date with him for the following week. You're really scared that you'll forget the date or the man or his name or his job.

Well, first of all, concentrate on what you want to remember. Every hour that we are awake our minds are absorbing impressions by sight, sound, touch, taste, and smell. Ninety per cent of these impressions will be forgotten because our senses glance over them. (Just for fun - without looking - what's the color of the wall behind you?) You must choose what you want to remember - at least at the start, until memory becomes more of a habit - and then study it. Most people cannot remember faces because "It's rude to stare." Well, it's even ruder to forget someone. So, look Rains over. If you didn't catch his name the first time, ask it again; you are showing personal interest in him.

Secondly, discover a reason for remembering. No doubt, you know boisterous boys who battle arithmetic problems - but can give you all the Major League baseball statistics. Baseball makes sense to them because they're interested in it. The same reason applies to Rains: Why are you going to eat with him, why does he or the date mean anything to you? Is he in a place to give you advice? Is he a possible friend perhaps - or maybe a friend of the family? Think about Rains with these questions in mind - to help make the details stick in your memory.

Thirdly, to make sure that the memory stays with you, repeat what you want to recall. The youthful baseball enthusiast uses available moments reviewing past games and scores. Repetition anchors the memory. (The other day, I asked my wife if she could remember her former home phone number. She couldn't - because she rarely used it.) At your first meeting, repeat Mr. Rains' name several times: "Happy to meet you, Mr. Rains!" "What's your occupation, Mr. Rains?"

It's also helpful to recall Rains and the luncheon date several times between meetings. By repeating the facts you want to remember over several days, you'll fix the memory with less effort.

The fourth rule is important. Don't jot everything down. Memory is just like a muscle - it gets stronger with use. If you write down your luncheon date with Rains, you'll be less inclined to keep it in mind. And, too, chances are you'll never look up the memo when the time comes.

Have you ever seen a fellow with a shirt pocket filled with little pieces of paper with notes scratched on them? No wonder he misses his appointments. It's terribly confusing wading through that miniature file cabinet.

Fifthly, when you need to recall something, visualize an association around an outstanding feature. Fasten a handle to the memory before letting it sink: "That fat fellow's name is Mr. Overton!" It's worthless to remember just a man's name or just his appearance; what's important is to join the two in your mind. It so happens that Rains has straight black hair which is always combed back to give the appearance of being very wet all the time. Think about it; next time you meet, the name will recall the face or vice versa.

If Rains is too easy as an example, imagine Roy Graves driving a big black hearse, Joe Plummer repairing the kitchen sink, or John Oldham selling meat.

The more ridiculous the association the better the handle works.

You can develop the association to include other data - say the fact that Fred Rains is employed by a large department store. Visualize (the mental picture is important) Mr. Rains standing at the umbrella counter surrounded by all types of umbrellas. But here's a better way:

Lastly, fit the memories into a pattern. One memory should lead to all the rest you want to recall.

For example: I had to make a trip to the supermarket. On the way down I chose the word "fives" and ran through what is meant several times. As soon as I arrived at the market, I promptly purchased fruit, ice cream, vegetables, eggs, and soap, and was on my way home to my waiting wife. I linked these articles into a pattern. I had five items to buy, each one suggested by the letters in the word "fives." You could remember a list three times that long by creating a pattern. This chain idea makes shopping simple and fun.

You don't remember only a man's face and name, but his total impact on your consciousness. Maybe Mr. Rains was wearing a plaid tie when you first met him. Any one detail (like the plaid tie) is enough to trigger recall of them all.

Now, all this may sound complicated; and of course, you'll have to force yourself at first to fasten "handles" to memory. But you may be surprised how quickly you will form this unconscious habit. Then out the window will go the scribbled notes. Just think of the paper you'll save!

The six rules mentioned above could be used to great advantage in scripture memorization.

All of us want to memorize scripture as we realize its tremendous value in personal witnessing, but pinning ourselves down actually doing it is another matter. By concentration, repetition, review, association, and arrangement, we can excel in the field of scripture memorization. Let's work on it.

Ensign Chaplain Looks at Opportunity in USN Chaplain Corps

ENS William Walker, USNR, CHC-P
Student, Southern Baptist
Theological Seminary

One rainy morning in June 1955, I started a trip toward Norfolk, Va. I was reporting to the Naval Base for two weeks active duty. Looking into the past as I drove along the way, I recalled entering the Navy one week after graduation from high school and spending two years as Hospitalman 3/class. It was after this that I entered college and spent two years in the A.F.R.O.T.C. then being commissioned a 2nd LT in the Air Force Reserve. Two important events took place while attending college, one was my call to become a minister and the other one was marriage to my hometown sweetheart, who became a companion and friend as we finished three years of college then headed toward three more years of seminary. It was during my first year of seminary with the long hours of Greek studies that I started processing my papers for the new Ensign CHC-P (1995) program which would bring me one step closer to my goal. Now at last I was going to Norfolk as an Ensign-Chaplain. During the second and third year of seminary the Ensign-Chaplain is given an opportunity to attend the Chaplain School at Newport, Rhode Island for eight weeks, which introduces him to Navy life.

Seminarians' Questions

I would like to answer three questions that are usually on the lips of most seminary students when they talk about the Chaplain Reserve program of the Navy.

The first question is Do I have to serve on active duty in the Reserve program? I personally desire active duty after completing my work at seminary but some of the students are interested only in serving in the civilian pastorate with no felt call to serve on active Naval duty. One may serve as a civilian pastor and at the same time be a member in the Reserve program. The benefits are the same as for any other member of the Reserve program. He may earn retirement points by attending Reserve meetings, taking correspondence courses and taking two weeks active duty in the summer for which he receives full pay and allowances for his rank. The pastor who is a member of a Reserve Unit can carry his Christian witness to the Unit and enjoy an advantage which the civilian pastors do not have. My seminary has a unit made up entirely of ministers in the Chaplain Corps.

What to Preach

The second question is one that is asked by many: Do they tell you what to preach in the service?

I would direct them first to the Chaplains' Manual and The Navy Chaplain which states, "The Chaplain is in the Navy as a clergyman of his particular religious faith, and the Navy expects him to continue his ministry and religious stewardship in the spirit and tenets of the church in which he is ordained." The motto of the Navy Chaplain Corps is "Co-operation without Compromise." I had the privilege of holding three services while at Norfolk. My first preaching opportunity in the Navy was at the Armed Forces Staff College of which Chaplain William Noce was the Chaplain in charge. The service that morning was Episcopal but the sermon carried a Baptist flavor. The following Sunday I conducted two services completely under my own direction which would correspond to the service held in my own church of which I am pastor. The Navy Chaplain is given complete freedom as to the messages that are laid upon his heart by the Eternal God.

Some to be Chaplains

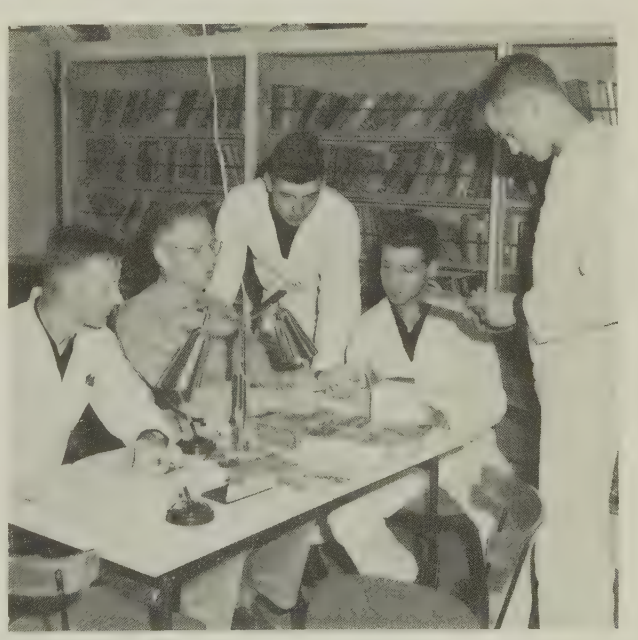
The last question is in answer to a remark of a fellow pastor. Why do you want to become a Navy Chaplain? I have thought seriously about that question and ask myself the question again -- why do you want to become a Chaplain when so many churches need trained leadership and some even are closing their doors because no pastor is available. While in college my wife and I used to attend a downtown church. Each Sunday we would see young men in uniform lined up for two blocks waiting to go to the burlesque show coming on at the same hour as Church.

Is There a Need?

Each year many young men will be entering military service. Young men from your church will be representing the United States in some foreign country. Is there a need? You ask! I was given an opportunity to serve as Protestant Chaplain at the Retraining Command at Norfolk, Va., due to the illness of the chaplain in charge. The convictions that I already held were deepened at the morning worship service. At the close of the service 19 young men came forward to accept Jesus as their Savior and Lord and 16 came wanting to rededicate their lives to Jesus Christ. The challenge is ever present for the Navy Chaplain.

I close with a line from a letter that I received from Captain C.A. Neyman, retired Navy Chaplain with 30 years of service: "Your interest in a career as a Navy Chaplain interests me and I congratulate you on having this objective. I could wish for nobody a greater happiness and satisfaction than I found in being a Chaplain."

Looking at the Navy as an "Ensign-Chaplain I see a large harvest and a great challenge, yet the laborers are few. The need is there. Can you say with Isaiah, "Here Am I, Send Me?"



The chances for discussion, counsel and worship are among the opportunities both for Midshipmen on the Cruises now in progress and for the many Reserve Chaplains on duty for a "training" cruise. The picture shows some Midshipmen around Chaplain W.R. Bryant (LCDR USN) in the Des Moines last year.

A Reserve Chaplain Aboard a Floating City

Chaplain Rives is Pastor of the Garden City Presbyterian Church, Garden City, Mich. and recently completed a two week training tour aboard the USS CORAL SEA

LCDR R.R. Rives, CHC, USNR

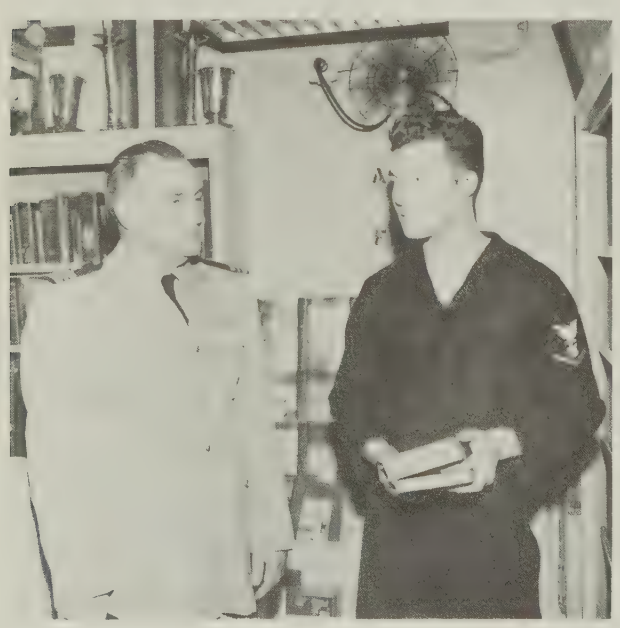
"The Officer-of-the-deck is shifting his watch to the bridge." "Go to your stations, all the special sea and anchor details." "All departments make readiness for getting underway reports to the Officer-of-the-deck." These announcements over a period of forty-five minutes meant one thing - The USS CORAL SEA was about to leave Norfolk, and I, a war-time Naval Reserve Chaplain, was aboard a great floating city to sail fourteen days in the Atlantic Ocean for training in order that my readiness for service to my country in time of dire emergency would be "4.0."

What a city a large carrier is! Its length of almost-a-thousand feet is more than many city blocks. It is as high as an eight-story building. During a normal day of operations it handles more flights than a commercial airport, and is powered with 200,000 horsepower which drives the ship in an excess of 30 knots, enough horses to light a city of a million population. Approximately 3,000 men do the ship's work; and the recreational, service and religious needs are adequately taken care of.

For two full weeks I was detailed to work with two top Chaplains of the United States Navy, Chaplain Oliver F. L. Wiese of the Congregational-Christian denomination and Chaplain J.T. Callahan, the Roman Catholic. The privilege was mine of sharing the chaplains' friendships, their work load, their problems and their joys.

The Routine

What does a Chaplain do all week? Each morning at 6:30 and 7:15 morning devotions gave the men, so wishing, the opportunity to start the day with God. The services were brief - Mass for Catholics and the reading of The Word, singing of hymns and prayers for Protestants. The spirit of fellowship of those that attended worship was of the stuff that makes for strength and courage. At 8 a.m., the ship's public address system carried to all parts of the ship these words: "This is your morning prayer," followed by a collect by one of the chaplains.



Reserve Chaplain R.R. Rives, pastor of The Garden City Presbyterian Church, Garden City, Michigan meets Fred G. Ponder, PN3, USN. Neither Rives nor Ponder knew the other was aboard the Coral Sea (CVA 43), although they are neighbors at home.

Ship's routine frequently involved "All Hands." At this time the Chaplain, as a military man, must take part in drills and exercises. Emergencies usually detailed at least one Chaplain for the "Sick Bay," so that the wounded may be spiritually as well as medically attended. Practice drills will make use of the same duty station. During one of the drills as I visited about the ship, conversation revealed that one of the men was from my own community, lived about one-half mile from my home, and though we never knew one another, we did know a number of people in common. 3000 men, and I chanced to engage in conversation with one from home!

Troubles

A ship with so many men has many with troubles, both real and imaginary. The Chaplain is the man best suited by training, temperament and office to lend an ear if the man needs to "get it off his chest." The Chaplain helps the men that need prudent direction as to proper procedure, or the Navy attitude. While the Chaplain is not an encyclopedia, he is probably better placed than anyone in the Navy to get valid information, often from a variety of sources such as medical, legal, personnel, relief, custom and tradition. If the man is honestly seeking light, repentance or ease from worry and tension, the Chaplain as the Man of God has been made available and given the time for counselling. Man in large numbers seek such counsel.

Among the many problems which were shared with the Chaplain during the cruise were: (1) Mother of serviceman died - the ship was at sea: Sailor was needed at home immediately. The Chaplain took the lead, along with interested officers, and who isn't interested in helping a man who has just lost his mother? A mail flight was quickly made ready for the "beach," and the sailor rushed to where he could make contact with public transportation. The Chaplain was a key man in giving condolence, making proper contacts, and organizing the help. During the two weeks three men were flown off the ship for emergencies at home. (2) A sailor was formerly stationed in Germany. There he married a German girl and is now a father. The girl wrote that the American Consul has informed her the American Government is about ready to admit mother and child to the United States - but at the same time the CORAL SEA is scheduled to take the sailor for a seven month cruise in the Mediterranean Sea. What will the sailor do? (3) A lad is greatly puzzled by the meaning of a passage of Scripture. What does the Chaplain think is the proper interpretation? (4) A young sailor has been in trouble with Navy discipline for overstaying his liberty and the court-martial has awarded him a sentence of confinement. The man has thus been made a PAL (prison-at-large) on the ship by making the limits of the confinement the limits of ship rather than having to stay in ship's brig. The ship is to be in port near Jacksonville, Florida, overnight, and the lad knows a dear, close friend of the family that has just moved to this city. Since the ship is to sail to Europe, will the Chaplain arrange a special liberty for the prisoner? (5) One of the men has been awakened to his need for a closer relationship to

Almighty God. He earnestly desires guidance that he may satisfy a deep hunger. Will the Chaplain pray with him?

Dependents

(6) A sailor's wife gets a regular allotment from his pay She sends the ship over $400.00 in bills and invoices that she wishes the command to make her husband additionally pay. It is revealed that she lives near to her folks in an interior city far from the sea coast. Instead of visiting her husband on the Coast while his ship was in port, she went on a vacation trip to Canada with her parents, even buying a new car for the trip. How can the Chaplain help the wife to see her primary loyalty to her husband and help her to cut away from too close parental ties? Can the marriage be saved? Can the man be given assurance and peace of mind? The problem is much deeper than one of who is going to pay the $400.00. Every day, often for many hours, real, personal problems are a matter of grave concern.

At Mast

One of the Chaplains was always present at Captain's Mast, the examining hearing at which minor discipline was meted out or court-martials awarded. Men come afoul of Navy discipline in many ways, sometimes by ignorance of proper procedure and through bad advice from shipmates, or as a result of being allowed to build up a super charge of resentment which explodes into unfortunate overt behaviour, or being overly head strong and disregarding the consequences, or the development of an "I don't care" attitude, as well as other reasons. The Chaplain was present to see and know first hand the men and charges, in hopes of reclamation of both the first offenders and the repeaters. The Chaplain is privileged to make it his business that the man no more is in need of serious discipline. This can mean many interviews and a long program of counseling - but it can also mean a clean, well adjusted personality instead of an unhappy, record scarred, discipline-marked individual that becomes a problem to both the Navy and society.

Sunday

Sunday at sea is the Chaplain's joy. All men will be on the ship and Church attendance will be good, in contrast with port life in which three-fourths of the crew will be on liberty and off the ship. "Divine Protestant services are now being held on the hanger deck. Catholic Mass on the foc's'le. Knock off all card games, keep silence about the decks, the smoking lamp is out," is "piped" on the speakers of the ship together with the traditional "Church Call" on the bugle. In the complicated life of a large ship, how difficult to stop everything for Church! Food preparation must go on if 10,000 meals a day are to be served. The ship must be sailed, emergency repairs must be made. The Navy's policy is for every man that wishes to attend Divine Services may do so -- and usually it can be arranged.

Imagine my disappointment to find on my Sunday at sea an unusual amount of competition with Church. I was the guest Chaplain and the day's preacher but "flight quarters" was sounded along with Church Call and all airmen were called to work at their stations. Almost as many were working as repair crews on planes in the vicinity of Divine Services as were at Church. A destroyer had to have fresh water and fuel simultaneous with Church. Other activities carried on. The noise was terrific but Church was held and the Chaplains gave of their best in Christian leadership.

Daily Prayers

Most impressive of the impact and respect of the Chaplains work is shown by the reception of the men to the public prayers given aboard ship. Immediately following taps everyone heard over the public address system: "This is our evening prayer," and a suitable prayer followed. If you wander anywhere about the ship during morning or evening prayers, if you were anywhere on the ship at the time the prayer was given, if you watched the attitude of the men as they stopped whatever they were doing, took off their hats, bowed reverently and attentatively, whether standing or sitting, you knew that our Navy is being manned by men who "fear God."

CHANGES IN CHAPLAIN DIVISION

Lt John Joseph O'Connor, CHC, USNR, has assumed the responsibility of the Assistant for Character Education at the Chaplains Division (Pers Ja) relieving Commander James W. Kelly, CHC, USN. Chaplain Kelly has reported to ComPhibPac as the Force Chaplain.

Cooperation Without Compromise

The Navy is unique as compared with civilian life in the close cooperation between Protestant, Catholic and Jew. The Coral Sea has posted in large print in its mess halls prayers for meals - "Christian prayers" and Jewish prayers." Why divide Christians further in their thanks to God at mealtime?

Training Ended

The two weeks of being a "padre" of the Coral Sea went quickly. The city afloat with its almost self-sufficient community - its own bakery for all its bread, cobbler shop, barber shops, laundry facilities sufficient for all the crew to have clean clothes each week, dry cleaning plant, hobby-shop, daily newspaper, library, butcher shop, post office, soda fountain, hamburger stand, galleys which can roast 1,000 pounds of meat and brew 10,000 cups of coffee at one time, modern hospital, prosthetic laboratory, and other "shops"' all organized to function as one great unit, brought to a close a "Training Duty Cruise" and disembarked a Chaplain for home thinking how very fortunate ship and men are as they prepare for their Mediterranean Cruise. Farwell to a happy ship!

"O hear us when we cry to Thee For those in peril on the Sea."

"Chaplain, I've got a problem."

J. C. Lime

Reserve Chaplain John C. Lime expresses his feeling about a recent two-week tour of training duty at Pensacola Air Station. Chaplain Lime is the Minister of the Presbyterian Church in Canton, North Carolina.

How many times these words begin an interview! Though the words are repeated endlessly, each interview is something special and unique, to the man if not to the Chaplain. For a reserve chaplain who is on two weeks active duty training, it is a thrill to return to the routine and discipline of a Navy Chaplain. To serve the men of the Navy is a real privilege. Many of their problems are spiritual; how to maintain ones faith, how to meet temptation, loneliness, separation from loved ones, sickness and death. Routine? Not for the individual involved and the chaplain who makes himself available for counseling is, himself, enriched while helping those who desperately need the stength that a chaplain is prepared and trained to give.

A part of training is to observe first hand what is being done to keep our Navy strong. Duty at Pensacola, Basic Air Training for pilots, though an old story to many in the service, was new and interesting to this chaplain. Pensacola has a Naval history going back to pre-Civil War times. It is a Naval Shipyard that has developed fantastically. There are buildings still in use that go back to 1858 and are now a part of Naval Air Training. Here is an important place in the training of pilots for Navy, Marine and Coast Guard. Here is based the famous Blue Angels team, a team who fly jets in precision formation regularly visiting cities throughout our land on good will tours. To see one more part of the complicated Naval establishment, the Naval Air Force, makes one proud to be a part of so fine a team.

Then, too, fellowship with chaplains who are on active duty is a valuable experience. The "after hour get together" (an unofficial, but helpful part of the training program) is where experiences are shared and new ideas and developments are noted. It was my good fortune to serve under the supervision of Chaplain Trodd, a Catholic Chaplain, at the Naval Auxiliary Air Station at Corry Field. His cooperation and assistance made the ministry to the Protestant men more effective. In the best tradition of the Chaplain Corps such cooperation makes even a short tour of duty a great pleasure and satisfaction.

Training in Marriage Counseling

During the past year three Navy Chaplains have been assigned to The Menninger Foundation in Topeka, Kansas, for specialized post-graduate training in Marriage Counseling. The Director, of this training program, Dr. Robert G. Foster, made the following comments at the request of The Bulletin.

Since the inception of our Marriage Counseling Training Program at the Menninger Foundation July 1, 1951, we have had up to the present, seventeen people in training. They have represented the fields of social work, clinical psychology, counseling psychology, family relations, the legal profession, the clergy, and armed forces chaplains.

During this past year we have had three Navy chaplains and one Army chaplain, two of whom are Protestant and two Catholic. The question has often been raised as to whether or not a training program such as ours, which is an intensive one that deals with family situations that are difficult and operates within a psychoanalytically oriented psychiatric setting, can successfully do a job with representatives from different faiths. The problem, it seems to me, is not the fact that we have a Baptist, a Presbyterian, and two Catholic chaplains in training, but the fact that they were well selected people to begin with who were thoroughly grounded in their own theology and came here for the purpose of learning what they could learn about marriage counseling and marriage counseling skills oriented somewhat toward a psychiatric point of view. This, I think, is one of the important factors in the marked sucess which I think our program has attained during the past year.

It has been our experience that these men have sustained a high degree of scholarly interest in the academic offerings available and have worked diligently in their clinical work and supervision in trying to understand and incorporate into their own efforts more skillful procedures in their counseling with couples.

Self Understanding

We believe that in the course of the year each of the chaplains has learned something about himself, his own motivations, prejudices, biases, and peculiarities which may in the past have been a slight handicap to his doing an effective job and which we hope in the future may be less of a handicap to him as a chaplain counselor in dealing with the people who come to him with serious problems.

We believe that each of the men this year has learned something about dynamic psychology and the understanding of the growth and development of individuals and some of the psychological factors and mechanisms which enter into the interpersonal relations of family members.

We believe that they have covered a considerable amount of literature dealing with marriage and the family and that this will be profitable to them, and that they have acquired greater skill in the actual techniques and processes of marriage counseling itself.

In addition to whatever these chaplains may have acquired in the way of learning and skill, the fact should not be overlooked that in addition they have made a real contribution, particularly to our thinking in our marriage counseling training program here, and individually and collectively have made a fine contribution to our community in contacts through talks, church activities, etc.

Teamwork

I think that the most complimentary thing that I can say for the 1955-56 group of service chaplains is that they have been a dedicated team working together honestly

and sincerely throughout the entire year, thus making our job a much easier one and giving each of them, I feel, a better understanding of the points of view of each other.

Both Roman Catholic and Protestant chaplains participate in our program rather than chaplains all of one religious faith.

Better Chaplains

We are greatly impressed by the interest and enthusiasm shown by Chief of Chaplains for the Navy, Rear Admiral E. B. Harp, Jr., and for the Army, Major General Patrick J. Ryan, in giving their backing and support to the supplemental training of chaplains in the field of marriage counseling.

We not only hope but feel that the men who go through our training program will go back into their respective services, wherever they are assigned, as better chaplains since it isn't our purpose to make marriage counselors out of chaplains but to make chaplains better able to deal with marriage problems in the course of their duty.

New Character Education Film Ready in September

"Minding Your Business" is the title of the latest Navy Character Education Film that has been made under the supervision of the Chief of Chaplains. The film is eighteen minutes in length and is designed to be used for Forces Afloat and personnel stationed outside the Continental limits.

It depicts the destructive forces in the life of a "Bluejacket" getting the upperhand of his daily living because of a shiftless, careless, wavering attitude. Through courage, self-examination, and the bringing into proper focus the true picture of worthy values, he utilizes the constructive forces and begins the move in the right direction.

The film (MN 5321 H) will be ready for distribution by September of 1956.

TAILOR-MADE PROGRAM

The Marine Corps took a significant step ahead of the "usual" in a recent training exercise for Reserve Chaplains. On April 10 a group of 34 Reserve Chaplains arrived at Camp Lejeune, North Carolina, for a two day "Problem" as part of their two-week seminar conducted annually under the direction of the Commandant Fifth Naval District. In the past such a visit has been routine. This year however, the Marines tailored a special prob - lem just for chaplains with all the details of a vast military operation. Although the situation was simulated, actual field positions in the boon docks were set up with field communications and messengers available. The chaplains were breifed, as in an actual operation, the night before. On the morning of the "attack" North Carolina favored the group with rain. Hopefully the Reserves felt that everything should be called off. But it wasn't!

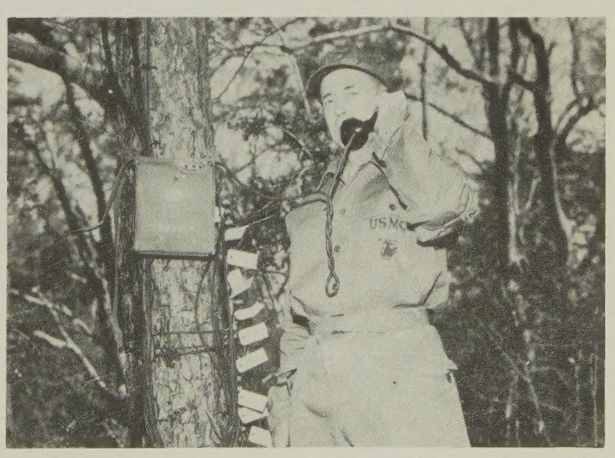
Each chaplain was assigned a specific billet within a Marine Corps organization and asked to solve problems arising from a hypothetical wartime situation. Problems delt with morale and welfare programs, community relations and handling of combat casualties in coordination with Navy medical personnel.

In the Field

Scattered over the terrain, as would actually be, were tents for "chaplains offices" connected by field communications to the whole organization. Ranking Marine officers coached the chaplains as the exercise unfolded according to plan. They showed how the Marines functioned and how the chaplain could accomplish his immediate need. At set periods each chaplain opened "situation" papers. He wrote down in detail what he did even to actual conversations with the "situation" personnel involved. All the material will be evaluated by the Marine Corps and the Force Chaplain. The group was accompanied by Captain Alvo O. Martin, Force Chaplain, FMFLANT, who also functioned in his Force capacity for the exercise.

The Marine Corps spared no detail in the planned "operation which gave the reserve chaplain a first hand and lasting impression of what an assignment with the Marine Corps would require of them. Some "old salts" who had had previous duty with Marines, stated that many new procedures and methods were presented. This type of training, another said, gives us Reserve Chaplains a most realistic insight into the modern military organization and the vital place of the chaplain in it. Surely we in our stead must plan and prepare both ourselves and our parishioners as thoroughly, thoughtfully, and earnestly in our religious ministry so that we may be worthy of the faith and expectations put in us by the Marine Corps and Navy.

There were no casualties amongst the chaplains.



Left to right standing: Chaplain J.C. Canty, 2MarDiv; Bishop W.R. Arnold; Force Chaplain Alvo Martin; J.J. O'Neill, Ast. Force Chaplain; and kneeling Chaplain F.R. Morton, 2MarDiv. Right hand picture: Chaplain Martin.